

HA
A
Sommon to repen-
tance.

Giuen vnto Christians for a
looknig Glasse, wherein wee may
behold our owne deformities, & there-
in and thereby, wee are not onely fore-
warned of our destructions, but we are
learned to humble our selues in these
dangerous dayes of wickednes, before
the throne of Gods mercie, that we may
be preserved from the Lake of damna-
tion, in the great and notable day
of Christes comming to
indgment.

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John

Matt 3.

Philips.

Repent and amend your liues, for the
kingdome of God is at hand.

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¶ To the Right

worshipfull, George Deuorax Esquire: Iohn Phillips

wisheth the feare of God, peace
and prosperitie in Christ
Iesus, &c.

ACcept this gift (right worshipfull,) presented with good will:

And with your wisdoms countenance,
the weakenes of my skill.

Yet not so weake, but that the wise,
will hold me voide of blame:

Though that the worldly wicked ones,
reproue me for the same.

Yet force I not their thundring claps,
nor tearmes of taunting spight:

For truth triumphant me supports,
whose cause is iust and right.

Sith then that famous truth to write,
hath giuen me scope at large:

I trust my duetie in hir case,
right duely to discharge.

¶

Who

Who sees not now how Sathan raignes,
almost in euerie wight:
Who sees not how the heartes of men,
in sinne is drowned quight.
Who sees not vertue trodden downe,
and trampled to the ground:
And who sees not how vanitie,
the rning swaie hath found.
A grieve to heare how young and olde,
Gods name doe take in vaine:
A grieve to se how parents now,
therein there seede maintaine.
Where ruleth now oppression,
that treads downe right by might,
An out cast charitie is made:
conscience is murdered quight.
Good housekeeping is deade and gone,
pride hath it ouerthrowne:
These are the tares that in the world,
the enemy hath sowne.
The Preachers crie repent amende,
their voices shrill are heard
But few or none Gods threatnings dire,
in this age doe regarde.
Repentance sits in euerie streete,
to call vs home to grace.

But

But who prepares with Magdalen,
to hir to giue a place,

This is a brainficke brazen worlde,
Our harts as flint are hard:

We wander after pleasurs vaine,
but iudgments is prepard,

For those that will not wake and watch,
but snort and sleepe in sinne:

And sure that daie is not farre off,
that shall their woes begin.

God for his Son sweete Christ his sake,
whilst mercie staies his ire:

Giue vs the grace, to turne from sinne,
and mercie to desire

Then with his Saints, to life elect,
we shall inioye a Crowne.

And liue with Christ in lasting peace,
in glorie and renowne.

To which place he both you and yours,
most gratiouſlie direct:

And in this world from dangers all,
Your worship still protect.

Your worships most humble
and faithfull well willer

John Phillips.



A Sommon to repen-

taunce, giuen vnto Christians for
a looking-glasse.

If we wold consider
(deere Christians) the in-
estimable graces, of our
louing God powred forth
vpon vs, that haue little
nothing at all deserued his fatherlie
fauor, it were a thing that might moue
vs sinfull and most wretched creatures,
not onely to walke as it becomneth vs
in godlie integritie, and newnes of life,
but therewithall wee would like adop-
ted sons, by his vnderferued grace, con-
tinue our obedience towards him, that
is a most careful father, and gracious
god, seeketh all the means possible that
may be to nourish and feede vs, bothe in
soule and body, to euerlasting life and
euientlie blessednes. In spirit and soule
the operation & working of a liuelie
A.i. faith,

The graces of
God might stir
vs vp to inte-
gritie and new-
nes of life.

A Sommon to repentance

The innocent
flesh of Christ,
is the food of the
soule, and hys
guiltles blood
the drinke spiri-
tuall, that quen-
cheth the thirst
of the faithfull.

Onely by grace
in Christ Iesus
we are deliue-
red fro the tor-
ments of hell
and damnation,
if wee beleue
constantly.

Gods tempo-
ral blessings are
giue vs long-
lie without our
deserts for the
nourishment of
our carnall bo-
dies.

faith, through his diuine grace, wee are
prouidently fed, in the truth of his eter-
nal testament, with y^e sweetest flesh, and
drinke, the dearest blode of our immacu-
late & spotles lambe Christ Iesus, who
gineth himselfe moste willingly to all
those y^e constantly beleene, not carnallie
but spirituallly to be fed vppon by faith,
and freely giueth vnto vs his most pre-
cious blode (without our deserts) to a-
swage the thirste of our soules, that sa-
than through sin had wounded to endles
death and destruction cuerlasting, from
the which by y^e vnspeakable prouidence
and infinite wisdom of our omnipotent
God through Iesus Christ, we are deli-
uered, *Si sumus fideles*. And as by hys
grace we enioy this delectable food and
most sweetest Nectar, to the comfort of
our soules, so with these his diuine be-
neffites, hee most loninglie enricheth vs
with his tempo-^{all} blessings. For in
body generallie our feeble and weak
natures most carefullie, are by his on-
lie goodnesse, fostered from his bounti-
full hands, with meate and drinke, and
all other the glozious gifts of his grace
without the which wee could not contin-
ue.

given vnto Christians. &c.

me. But (alas) neither the one, nor the other, is of vs accepted, and receiued as it ought to be, for as we enter into contempt of his graces, liuing careleslie, as men carnallie and woꝛldlie affected, so loathe we Chꝛist Iesus, so contemne we in our actions, (as lippe labourers) the Gospell of his grace, and therewith all wee despise Manna, I meane the Spirituall Lambe, that feedeth with his blessed fleshe, and cherisheth wꝛth hys guiltlesse bloode, our hungrye soules. The which thing to consider, is a thing of all thinges most lamentable and miserable, requiring for our deserued contempt, deserued punishment. But is this all? No, though we be Christians by name, we are contrarie to Chꝛist in deede, wee profess him carnallie with troꝛds, but our harts are alienated and far from him, we are but talkers of the Gospell: but wee are ashamed to bee earnest walkers after his heauenly will, we liue lasciuiously, prodigallie, and wantonlie: wee that were contracted to Chꝛist in our newe generation, are nowe wedded to our owne vntamed lustes, and craying

A.ii.

affer-

As we contemne the spirituall foode of our soules, so do we abuse these hys temporall blessings, heaping by vnto our selues, vengeance in the day of wꝛathe.

Wee are verie ready talkers of Chꝛist and his Gospell, but we are ouer dull and slow walkers after his wꝛyll.

A Sommon to repentance

We haue forsa-
ken Christ, and
giuen our con-
sents to sathan
as people past
grace, and falslie
forsworne, neg-
lecting our spi-
rituall beget-
ting to G O D
through Christ.

As we forgette
the rich graces
that our louing
God in Christ
Jesus hath be-
stowed hypon
vs, so for & most
part of vs doe
wee cast from
our memoeries
the spirituall
confort that hee
hath fought for
vs.

affections. We that had bowen by an in-
vincible faith, to make our rest in Christ
Jesus, haue giuen our consents to sathan
as the enemies of the Lambe, and are
lulled fast a sleepe in the sinful cradell of
our owne securities. And thus, as people
past grace, we are become wilful truce-
breakers of his holy commandments,
contemners of his blessed couenaint,
perjured people, and creatures falselie
forsworne, forgetting our newe byrth,
and bearing againe to G O D, through
grace in Christ Jesus, who hath made
the attonement for our offences, appea-
red the surie of our Creator, cancelled
the bonde of our guiltie trespasses, and
broken a sinder, yea, even to very peece
meale, the seale of our condemnation
which we deservedly had heaped by vs
to our selues, yea, and that most woo-
thily, by the reason of our manifold sin-
ne and wickednesses. Thus as wee forge-
these his great & inestimable rich gra-
ces, so doe we also cast from our mem-
ories (for the most part) his bloodie dea-
and painfull passion. the triumphall
conquest that hee hath made for sinne
on the Crosse. The sharpe and most

giuen vnto Christians. &c.

were battle that he fought for vs against
the world, sin, death, sathan, and all the
power of hell is of vs nothing at all re-
membred, and yet wee will be Christi-
ans by external profession and outward
show, when as within we are full of al
filthines, and repugnant to Christ, but
the greater shall be our plagues in the
day of desolation. Thus as wee perse-
uers and goe forwarde in the waies of
our uncleannes, soyling our selues both
in body and soule, with the blemishes
of our corruption, and as it were vt-
terly despising of his celestially graces,
and contemning of his greivous tor-
ments that hee suffered on the Crosse
for our iniquities, so like shameles Ci-
tizens and beastly belly Gods, we a-
buse his terrestriall gifts and benefits.
Treasure is seldome in any place ob-
serued. Not enery where and in all
places ruffeth as maister of misrule.
Sobrietie is forsaken, drunkennesse im-
posed. Humilitie is cast downe. Arro-
gance advanced. Vertue is defaced,
monstrous vice flourisheth. Chastitie is
condemned, incontinenencie esteemed. Truth
oppressed, flattery upholden. Simpli-
city

As we abuse
his celestial gra-
ces, so contemne
and despise we
his terrestriall
benefits.

Monstrous
sinnes reigning
in counterfeit
Christians.

Charitie for-
gotten, crueltie
maintained.

Hospitalitie
murdered by
prodigalitie.

True friend-
ship banished by
dissimulation.

God by the ex-
ercise of our
outrageous sin-
ne greatly dis-
honoured.

A Sommon to repentance
citie is banished, deceit well welcomed.
A golden meane is vtterly banquished.
Couetousnes hath gotten the prehemi-
nence. Charitie as conuincd quaketh,
her inputs are benumbed with colde.
Crueltie is wrapped in his forres. Li-
beralitie is not able to stir for lamenes,
an immeasurable nigardise hath neyther
left him handes to distribute to y^e poore,
feete to goe to the sicke, nor yet eyes to
behold the indigent. Hospitalitie is very
fainte, and so feeble that hee dare not
peepe abroade nor be seene, and all by
the reason of prodigalitie, who I feare
me hath wounded him to death. True
freendshippe amongst mortall men is
neglected, dissimulation is so deeply har-
boared, almost in the hartes of al estates
and degrees. Just dealing is an outcast.
bybes are taken to betraye the inno-
cent. Neighbourlie looue is no more
thought vpon, God is greatly dishonou-
red, Mammon is highly worshipped,
and to conclude, enuie, hatred, w^oathe
oppression, and the filthie fruites of al
vnecharitablenesse raigneth generally
in all places, and ages of this our la-
time. (Alas) what a whire-pole of w^oke
kedne

giuen vnto Christians. &c.

kednes do we continue in? What a filthy sincke of Sodomitrie doe wee wal-
lowe in? What a perillous puddle of
vncleannesse and corruption doe wee
plunge our selues into of a set purpose?
O into what a stinking channell of al-
kindes of impieties determine wee to
cast our selues headlong? Is God deli-
ted thinke wee with these our outragi-
ous sinnes? Will he be pleased wth
vnsauery cockle in the day of the greate
and mighty haruest? When he looketh
for good & perfect wheat? Will we giue
him course byan when hee commeth for
fine flower? O what shall becom of vs
then? Verily we shal loose the diademe
of life, the eternall crowne of glo^{ry}, the
comfortable fruition of his glorious pre-
sence, and be throwne as most misera-
ble outcasts to the dungion of hel, where
with sathan and his angels, we shall bee
tormented everlastingly. Let vs there-
fore every one of vs from the highest to
the lowest, whilst wee haue time, enter
into our owne consciences, and by a
deepe and earnest consideration of our
selues, let vs beholde diligently, whe-
ther we doe these thinges that **G D D**

Sin plagueth
vs by these our
euil actions vnto
the bottomles
lake of ver-
dition.

The Lord of
the haruest co-
meth for wheat,
he will not bee
pleased with the
cockle of cor-
ruption.

Euery one of
vs ought to ex-
amine our selues
diligently whi-
ther wee doe
those thinges
that God hath
commanded vs,
or whether wee
doe them not at
all, and when
com. wee finde our

A Sommon to repentance

imperfections
to be such that
we cannot doe
that we should,
let vs not cease
to craue assistance
of our
heauenly father
by faithfull
prayer.

The righteous-
nes of our Sa-
uiour Christ
shall couer our
imperfections, if
we beleue, and
sinne, death and
hell shall die in
vs, and we shall
liue for euer.

commandeth we should doe, or whether
we leaue them altogether for the most
part of vs bounde, and then when that
wee finde and feele our imperfection to
be such & so great, that wee cannot per-
forme that thing which **G D D** by his
worde and will hath tied and bounde vs
vnto, let vs not cease by the inuocation
of his holy and blessed name, to craue
and desire the assistance of his holy spi-
rite with humble and contrite hearts,
that by the effectuall & linely working
thereof, we may endenour our selues to
walke in the light, to shun the darknes
of death, to liue as it becommeth godlie
affected Christians, to cast off the olde
Adam, & to cloth our selues with Christ
the newe and heauenly Adam, and then
his grace shall supply our wants, by
righteousnes shall couer our imperfec-
tions, sinne, death, and hell, shall die in
vs, and wee shall liue to him, by whose
blessed merites we are sanctified for e-
uer and euer. But if wee will harden
our harts in our wickednesses, and stand
vpe in our sinnes against the Lord, as
our forefathers haue done, that wilful-
ly rebelled against his Maiestie, we
shal

giuen vnto Christians. &c.

shal not onely with them incur his hea-
uenly displeasure, but suddainlie wpyth
his mightie arme be confounded in the
imaginacions and deuises of our owne
hartes. Let vs see what God requireth of
vs his creatures. First and aboue all o-
ther things, he hath giuen vs an especi-
all charge, to serue, honoꝛ, woꝛshippe,
praise and glorifie his holy name, and as
God is truth, so looketh hee to bee woꝛ-
shipped of vs in spirit and truth solclie,
oneli and alone, neither may we giue
oꝛ attribute that praise honour and re-
uerence that to him belongeth, to anie
other, foꝛ the Lorde our God is a great,
a mightie, and a ielious God, his wyle-
dome is infinite, and his kingdome hath
no end, the scepter of his seate is a righ-
teous scepter, and his dominion shal en-
dure foꝛ euer. This our God was and
is without beginning and ending, and
this our God in puritie & holines must
bee woꝛshipped of vs frō the beginning
of our daies, euen to the finishing and
ending of our lines in spirit and trueth,
foꝛ gracious is the Lorde our God, and
his truth shal continue foꝛ euer. Let vs
therefoꝛe if we will woꝛship the Lorde
our

Note what
thing God re-
quireth of vs
his creatures.

The Lorde our
God is with-
out beginning
and ending.

A Sommon to repentance

If wee wyll
worship the
Lorde our God,
we must walke
before him in
innocencie.

The leaven of
the proud Pha-
risies ought
not to be recei-
ued of godly af-
fected Christi-
ans, therefore
we must desire
of G D D for
Christes sake
to be made new
dome.

our G D D truelie, walke before him
in innocencie, continuallie stande in
awe of hys dyspleasure, humble our
selues wyth reuerence before hys throne
of hys grace, come before hys pcesence
with ioye and thanks-giuing, shewe
our selues gladde in him with psalmes,
and alwaies and euer let vs speak good
of hys name, for hee by hys wysedome
of nothing hath made all thinges, and
the seat of our God is the glorious hea-
uens, hee sitteth betweene the Cheru-
bins, his Chariot is the winges of the
Windes, and the whole earth is hys
foote stole, and other gods besides thys
our God, there is none, his name be blef-
sed, and praised for euer and euer. If we
will worship this our God, namely, the
Father, Sonne, and holic Ghost, three
personnes in Trinitie, and one onelie
God, wee must endenour to cast awaie
far from vs, the loathsome leaven of the
proude prattling Pharisses, that boasted
of their owne righteousnesse and iusti-
fication, and wee must earnestly desire
of G D D, and that vnceasantlie with
humble, lowly, and contrite harts, that
we may be made new dow, that is, that
our

giuen vnto Christians. &c.

our consciences, our mindes and soules
may be thozowly seasoned with y^e most
p^recious balme of his grace, by y^e power
whereof through Iesus Christ, and the
comfoztable guiding of the holy Ghost,
we may be directed into all trueth, and
therein by his p^rouidence we may be so
strongly confirmed, that neyther the
temptations of sathan, the sinfull sug-
gestions of the fleshe, the pollicies of
his deceauable ministers, that are pos-
sessed with the spirite of lyes, teaching
theyr owne traditions contrarie to
Christe, neyther yet the vaine and fa-
ding corruptible pleasures of this wic-
ked world, may bee able to p^reuaille to
withdraue vs from the wo^rship of our
G D D, but that we may as it becom-
meth godly and true regenerate Chyl-
dren, perseuere and goe fo^rwarde from
vertue to vertue, and constantly conti-
nue wⁱth cleane harts, vndefiled con-
sciencences & purified soules in the bloode
of our Sauiour, the seruice of our God,
and then hee will become our Sheepe-
heard, and we shall be the sheepe of his
pasture, hee will remaine our gracious
and louing Father, and wee shall be the
chil-

The holy ghost
is the director of
the faithfull in
to all trueth.

False teachers
are the mini-
sters of sathan.

Christians
must goe fo^r-
ward from ver-
tue to vertue.

Christ will be-
come our shep-
heard, and we
shalbe the shepe
of his pasture.

Occasions to
moue vs to the
worshipping of
G D D.

A Sommon to repentance
childzen of his blessed inheritaunce, the
whiche our Chzist hath purchased for all
those that beleue, with the price of his
hart blood. If we will worship God, we
must loue him, because he is the foun-
taine of loue, and loued vs from the be-
ginnig, euen when wee were his ene-
mies. For what loue could be grea-
ter then this, in that he gaue his onelie
begotten Sonne Chzist Iesus to suffer
for our sakes all the torments y could
bee deuised: to beare for our sakes bee-
ing forlorne for our sinnes, and bee alto-
gether holy and innocent, the heauie
burthen of his fathers displeasure, and
therby wee beleeuing stedfastly in him,
to make vs that were the childzen of
death, the heyres of life and saluation,
An inestimable loue and abundant kind-
nesses graunted vs freely without our
deserts through grace in Chzist Iesus,
euen when wee were the childzen of
damnation and the verie fire bryndes of
hell. Who for this his exceeding looue
and grace woulde bee so unkinde but to
loue him agayne, that for all these his
bountifull bestowed benefits, craueth
nothing at our handes but that wee
loue

giuen vnto Christians. &c.

looue him as he hath loued vs, continually, and that without sayning: Paye, who forgetteth not this his great loue, and recompenceth him that hath loued vs with monstrous ingratitude: Who worshippeth him in hart and minde as he is commaunded: Pay who prophane-
neth not his honoꝝ and gloꝝy: Who is obedient to his blessed wil, and heauen-
lie ordinance: Pay who impugneth not his statutes, and breaketh not his com-
mandements. Are these the fruites of Gods gloꝝious service that he requireth at our hands: Doe we as wee are com-
maunded to doe: Doe wee our dilligent endeuoꝝ to clothe and adorne our selues by the inuocation of his holie name, or by the hearing of his heauenly worde,
with the spirituall Adam Christ: Pay doe wee not rather deuise to resist and couer our selues with þe transgressions of our old parents, to the condemnation of our bodies & soules eternallic: Thus through the hardnes of our harts, that worship God with our lips, and denie him in our deedes, the body of sinne is made most strong and mightie in all ab-
omination, ready to practise þe workes of

Note and con-
sider our fro-
wardnes a-
gainst the Lord
our G O D.

The fruites of
christianitie
neglected.

We are wor-
shippers of
God with our
externall lippes,
but our harts
are farre from
him.

A Sommon to repentance
of darkenesse, to leaue the worshippinge of
our G D D, and to serue our atincent
aduersarie sathan the deuill.

The fleshlie
minded man de-
stroyeth his in-
nocent soule.

A comparison
betwixt the flesh
and the soule.

Body and soule
through sin, de-
stroyed in the eyes
of the Lord.

Thus our innocent soule, the verie
and true Image of G D D, is by the
sinfull actions of our bodies wounded
wofullie, to eternall death. She mour-
neth woefullie, but who regardeth the
soules lamentation? The outward man
is gyuen to pleasure and ease. The
soule is pynched wyth penurie and
payne, and neuer canne haue reste.
The soule through the actions of the
fleshlie minded man, is disgarnished of
the besture of G D Ds grace, though
the man of sinne bee pranked vpp in
monstrous pryde. The flesh is stout
and sturdie, the soule is faine and fee-
ble. The flesh is lustie and healthie,
poasting after pleasure: The soule is
sicke and sorrowfull for want of the ser-
uing of Gods grace: The flesh is affec-
ted to all kinds of iniquities, and there-
by the soule is dangerously wounded
with transgression, so that bothe bodie
and soule is become most monstrous in
the eyes of the Lord our God, and all
because wee will not learne to wor-
ship

giuen vnto Christians. &c.

Chypppe him, nor to walke in hys waies.
But who is hee that considereth these
things? Nay, who is not rather de-
lighted to worke wickednes, and to doe
euill in the sight of the **LORD** our
God: Verilie al haue declined from the
the highest to y^e lowest, and to be shorte,
God hath from his dwelling place loo-
ked downe to the face of the earth, and
knoweth that there is no goodnesse a-
mong the sons of men. Who hasteth to
shroude himselfe by an earnest deplo-
ration of his sinnes vnder the couert of the
glozious winges of Gods grace: Naie,
rather who wandereth not wide from
hys heauenlie veritie, and seeketh not
by the continuance of thys euill, to
heape vpp vengeaunce to himselfe in
the daie of wrath: Who is hee that
prepareth himselfe to watch and keepe
warde for the coming of Christe in
the cloudes: Nay who is hee that slee-
peth not soundly in the vncleanesse of
his own hart: Who is he that striveth
in these dangerous daies of wickednes,
to vanquish and subdue the lothsome
lusts of his own flesh: Nay, who is hee
that hath not a greedy & an inordinate
desire

All men haue
erred and gone
astray in the
sight of y^e Lord,
no goodnesse a-
mong the sons
of men.

The coming
of Christ to
iudgment from
our memo-
ries.

The concupis-
cence of the
flesh bpholden
and not sub-
dued.

A Sommon to repentance

Who continueth the battell against the world, the flesh and satan vnder the Standard of Jesus Christ.

The pains that Christ hath suffered on the crosse for our redemption can not pierce our flintie harts.

desire to thyſte and hunger after hys owne filthines, very fewe are they that find the way to worſhip God according to his holy ordinance. Who is hee that fighteth like a good ſouldiour, manfully vnder the glorious enſigne or blessed Standard of our gracious Captain Jesus Christ, against the worlde, the flesh and the deuill? Nay, what is he that flyeth not like a coward from the battell, gyueth not over the fight, forsaketh not the field, refuseth not his redeemer, cleauing to the worlde, pampzing himſelfe in all kinds of uncleannes, yeelding himſelfe moſt willingly a praye to ſathan? The which to call to our remembrance is a thing moſt lamentable. (Alas) is this the glozy we giue vnto our CDD? (O ſinfull wretches) that aduance your ſelues in your miſchieuous wickednes, against the Lord of all power and Maieſtie, what deſerue we in this dooing, any other then eternall death and destruction of bodies and ſoules. O that the painefull paſſion, and the bloodie woundes that Christ ſuffered on the Crosse for our ſinnes, cannot pierce our flintie and ſtonie harts. (Alas wretches that

giuen vnto Christians. &c

that we are) doe we forget how paine-
fullie he hath paide the price of our re-
demption? What shall become of vs
that goe about to tread the blessed blood
of our Messias vnder our miserable
feete? Shall not the vials of his wrath
be powred forth vpon vs or euer we bee
aware, yea, and that vnlooked for? Ver-
berilie. For iust is the Lord, & his iudge-
ments are true. Whilst wee haue time
therefoze let vs conuert and turne vs
wholie to the Lord our God, for hee is
mercifull, full of compassion and louing
kindnes. Let vs no longer remaine the
seruants of sinne, but doe our endeouour
with all humilitie, to serue with feare
and reuerence the Lord our God. And
then shall we to y^e comfort of our soules,
inioy the cheerefull light of his glori-
ous countenance, we shall graciously be
deliuered from the snares of death, bee
sette free from the captiuitie of sathan,
and bee restozed to his fauor and grace,
who is moze readie to heare then wee
are to call. Moze willing to open vnto
vs the rich store-house of his mercy, the
we are to knocke at y^e gates of his grace
with the hammer of an inuincible faith.

The seruants
of sin continue
their wicked-
nes, the ser-
uants of Christ
are meeke and
humble.

B.i.

Verily

A Sommon to repentance

Merily our sweete Christ is more desirous to find vs that are lost sheepe, then we are to seeke after the sheepeheard of our soules Christ Iesus. For the Lorde our God is slowe to wrath, and ready to accept the oblations of our sorrowfull harts, for a broken hart, and mourning soule, is the sacrifice that pleaseeth God. Neither hath the Lorde pleasure in the death of a sinner. It is his ioy, and satthans soyle, sorrowe, and ouerthrowe, when wee conuert from our euill, and bring forth the fruites of repentance. For **CHRIST** himselfe hath giuen vs thys gracious aduertisement, to our exceeding solace, comforte and consolation, saying: there is greater ioy among the Angelles in heauen, ouer one personne that hartilie and earnestlie conuerteth from his sinne, then there is ouer ninetie and nine iust personnes that neuer did offende. (O happye and blessed saying.) He that hath cares to heare let them heare, and let them whose conscience is overladen with sin, craue of the gracious caller Christ Iesus, with weeping eies, heauie harts, and groning soules, that it would please him

A broken and
bruised hart is a
sacrifice accep=
table to God.

Repentaunce
grounded on a
liuelie faith, is
satthans soyle
and ouerthrow.

Christ calleth
sinners to re=
pentance.

giuen vnto Christians.&c.

him to continue his cal: Come vnto me
you that labour and are heauie loaden,
I will refrefhe you, my yoke is easie,
and my burthen verie light. If thy
 finnes bee as redde as Scarlet, come
vnto mee, I call thee (sayeth Chriſte)
hearken to my voyce, I will make thee
whiter than Snowe, what wouldest
thou haue more at my hands. Are thy
 finnes innumerable? Surmount they
in thy ſight the ſandes of the Seas: De-
ſpaire thou not, for my mercies excell
thy ſins a thouſand ſolde. Haſt thou bro-
ken the will of my father and thy God,
come vnto mee, though thy offences bee
neuer ſo great, I haue for thee fulfilled
the Lawe, my righteousneſſe ſhall bee
thine, I will heale the ſores that ſa-
than hath made into thy ſoule through
finne, and by mee thou ſhalt bee accep-
ted where thou waſt refuſed: Haſt thou
ſpent thy patrimonie vnchriſtlic? Haſt
thou gone a whoozing after ſtraunge
Gods? Lynge not the time, neyther
put it off from daie to daie: I call thee
nowe, ſaye not thou to morowe, but
come euen now when thou art called,
though thy finnes bee grieuous, I will

The compaſſi-
on and pittie
that Chriſt ex-
tendeth to the
vnfained belea-
uers.

Delay cauſeth
perrill, and de-
ferring of repen-
tance bringeth
Gods indig-
nation.

The call of
Christ Iesus.

A Sommon to repentance
ease thee of the burthen of thy wicked-
nesses, that are readie to presse thee
downs to the dungion of hell fire, yea, I
will louinglie if thou come at my call,
lift thee vp from the dangers of the se-
conde death, and giue thee life and end-
lesse glozie in the kingdome of heauen.
O louing Lorde, what canst thou doe
more for vs? Hast thou broken thy bowe
in wedlocke? Hast thou liued in adulte-
rie? Did not I by my grace couple and
wedde thee to my selfe? And hast thou
made the members of my glorious bodie,
the members of a Champles strum-
pet? Labour to come vnto me by fayth,
and earnest repentance, I wyll release
thee from the burthen that greuouslie
oppresseth thee, and pardon and forgive
thee all that is past, I will iustifie thee
in my death & bloode, I will couple thee
to my selfe with the yoke of my fauour,
my burthen is light, thou maist easilie
beare it, it shall not be troublesome to
thee, come quicklie, come, my grace shall
clense the corruption of thy conscience,
and heale thy leaperous soule, I will a-
bide in the temple of thy bodie, and thou
shalt haue thy dwelling in me. O sweet
Christ

giuen vnto Christians.&c.

Christ that thus loouinglie callest vs
home to thy selfe : Hast thou blasphem-
ed my name : Hast thou delighted in
theft : Hast thou beene a bearer of false
witnes against the innocent : Hast thou
defeated the widow of her dowrie : Hast
thou robbed the fatherlesse of his right :
Hast thou broken my Sabbaoth, which
I commanded to be kept holy : Come
come vnto mee, set aside all dangerous
doubts. I wil heale all your infirmities,
sinne shal not harme you, death shal not
griue you, neither yet shal your aduer-
sarie sathan, nor all the power of hell,
be able to preuaile against you, for I my
selfe will not faile you, I will bee wyth
you to the end, and in the ende. Come
vnto mee, come vnto mee, there is none
that can helpe you, or doe you any good
but my selfe, no not one, you are sinfull
Samaritanes. I see the condition and
estate that you remaine in. You are fal-
len into the handes of hatefull theeues.
you are wounded with the fire darts of
the deuill. You are compassed rounde a-
bout with the snares of death. You are
bound fast hand and fote, with y chains
of damnation. And there is no remedie

W.iii.

left

Christ Iesus is
the heauenlie
Chirurgio and
Physition of
our soules.

We are sinfull
Samaritanes

A Sommon to repentance

left for you, except I take you in hande.
For neither can the Priest nor the Le-
uite doe you anie good. I call, come vnto
me: I wil cure the ougly blcers of your
iniquities. I will heale the festered
sores of your wickednesses. I will wil-
linglie take awaie from you the gna-
uing canker of your corruption, and there
shall no euil happen vnto you, for I wil
deliuer you, as adopted Sonnes by
grace, a Sacrifice of sweete swelling in-
cense, into the hands of my Father, and
your **G D D**, with whome you shal af-
ter thys your transitorie pilgrimage,
liue in continuall ioy, perfect peace, and
lasting blessednesse. But if wee re-
fuse the calling of our Saviour Christ,
that came louinglie, not to call the righ-
teous but sinners to repentance, we doe
nothing but deceiue our selues, incurre
vnto our selues his heauie displeasure,
make our selues the seruants of sinne,
the slaues of death, and the heyres of e-
ternall damnation. **G D D** therefore
who is the Lord of time, to whom all
times are in subiection, in this time tye
vs to the time of our calling. For delay
bringeth daunger, and daunger in time
bringeth

The great mer-
cies of Christ
set forth our
comfort, & streng-
then our in-
firmities.

giuen vnto Christians. &c.

bringeth death. Nowe is the acceptable time of repentance, come therefore with a penitent hart, and a contrite spirite to Christ, and put it not off tyll to morowe, nowe is his grace offered thee, and all wretched creatures, prostrate thy selfe before the throne of gods mercie, and by a liuelie sayth, and earnest repentance, receiue it with reuerence, praise, and thanksgiuing, and sith thou nowe maist be released frelie from the intollerable burthen of thy sinnes, refuse thou not the inestimable grace and fauour of the Lorde Jesus, who willinglie and gladlie goeth about to yoke and couple thee to himselfe, for the greatnesse of his mercies shall be a sufficient bulwarke, and a strong fortress of defence for thee, to stande safely and surelie against all the assaults of sathan. Therefore sith thou art certaine of thy time, continue not thy sinnes till to morowe, for he that offereth thee remission of all thine offences now, may refuse and forsake thee to morowe, for the Lorde thy God wyll not bee imoynded to tarrie thy appointment, therfore come now, repent and amende,

harken

We are all called now to come to Christ, put it not off till to morowe.

Christ goeth about to couple and ioyne vnto himselfe the faithfull repentant.

God the Lorde of time will not be tied to thine appointed morowe, come now therefore sith thou art called.

A Sommon to repentance

we neither con=
sider the ioyes
of heauen, nor
yet dreade wee
the torments of
hell fire.

harken to the curteous call of thy redee-
mer, worship and serue the Lorde thy
God this day with feare and reuerence,
for thou knowest not whether thou
shalt liue to see thy prescribed & appoin-
ted morrowe. If thou die in thy sinnes
and wickednesses, thou in his exceeding
iustice as the seruaunt of sinne shalt bee
confounded & ouerthrowne, and is thys
all, no, for after this thy bodilie death,
the paines whereof endure but a while,
the worme of thine owne conscience shal
tormet thee, yea, thou shalt become
subiect to the second death, the torments
whereof are endlesse, and shalt continue
for euer in the dungion of hell, whereas
the flames neuer goeth out, but the fire
remaineth vnquenchable. Beware ther-
fore that thou contemne not the riche
graces of God, when they are laid forth
before thee, for to sinne wittingly and
wilfullie against the Lord in hope of his
mercies, is a thing of all thinges most
odible and detested in the eyes of his di-
uine Maiestie. But these things are no-
thing at all considered among vs, for
generallie though we be diuersly called
home to the shepfold of his abundant
grace,

giuen vnto Christians. &c.

grace, yet haue we hardened our hearts
with our sozefathers, and murmur with
them, as disobedient rebelles against
the Lord our God: We haue made
deafe our eares to this end and purpose,
that wee will neither heare the sweete
and gentle calling of vs home to him-
selfe in the Gospel, nor yet enter into
the deepe consideration of his terrible
thzearnings, and greuous comminati-
ons pronounced against vs for the exer-
cise of our manifold wickednesses. And
is this all? No, we haue most contemp-
tuously blinded our wretched eyes, with
the bale of our owne securitie, so that
we stand sturdie in our owne conceites,
rather prouoking the Lord our God in
his iustice to hasten our speedie destruc-
tion, then otherwise to moue his Mercie,
by earnest repentance to stretch out
the siluered scepter of his exceeding fa-
uour and loue towards vs. (Cursed
creatures that we are) though wee see
and heare that Chzist our Saviour is
ready at al times to open & stretch forth
the armes of his compassion and pittie
towards vs, & to embrace vs louinglie,
yet will we not come neere him, no wee
runne

We are diuersly
called, but wee
haue made deaf
our eares, and
hardened our
harts in such
sort that we wil
not heare nor
conceiue þ voice
of the caller.

Neither can
Gods mercies
nor his commis-
sions dztue
vs to amende-
ment of our
liues.

A Sommon to repentance

Though Christ
be ready to im-
brace vs, yet we
will not come
to him.

We are earthlie
minded and not
spirituallie af-
fected.

Worldly hono-
is more desired
then heauenlie
glozie.

The treasures
of this worlde
are set by before
the celestiall
treasures of
Christes king-
dome.

A thing most
dangerous to
consider.

runne farre off from him, wee are so in-
flamed with the loue of this wicked and
wretched worlde: We are earthlie af-
fected: We regard not heauenly felici-
tie: wee are grosse and carnallie min-
ded. Wee are not spirituallie inclined:
Wee are adicted to worldlie pleasures:
We weigh not the ioyes celestiall. We
strue heere in this vaine and transito-
rie life, for worldlie promotion: Wee
laboꝝ not, whilst we haue time most mi-
serable wretches, to be vessels of honoꝝ
with Christ in the kingdom of heauen.
Wee seeke to accumelate, gather and
heape vppe vnto our selues worldlie
riches, which are vncertaine, and in-
dure but a whyle: Wee haue no care
at all for the inestimable treasures of
the heauenlie kingdome. We are wel
pleased to walke in the broad waie of
our perdition, but the narrow way, that
leadeth to life is to hard for vs to finde.
(A lamentable case) that wee will not
come whē we are called to **CHRIST**
JESVS. A greuous thing it is to
consider that wee wyl not relent and
fall downe before the Lord our maker.
And a thing as dangerous it is to con-
sider

giuen vnto Christians. &c.

Consider, that we neither can nor wil learn to serue and worship the Lord our God with reuerence, and namelie in spyrite and truth, as hee hath commaunded in his Lawe? (Alas) what shoulde I say, the guiltinesse of Adam, whose Chyldren wee are, hath polluted our consciences, the suggestions of the enuious Serpent stickes still in our harts, the flatteries of deceitfull Eua our Grandmother in Adam, hath vtterlie bewitched our vnderstanding, and the taste of the forbidden fruite remaineth still in our mouthes, thus our contempt of vertue is mightilie increased, our disobedience greatly multiplied, and in manner all feare of GOD is banished our memories. Who indeuoureth to serue GOD with innocent Abell? Naye who with cruell Caine committeth not to hate the Lord, and to bathe theyr handes in the bloode of the faithfull? Woulde the olde worlde bee reformed by Noah to conuert from theyr sinnes and wickednesses, committed against GOD? no they hardened their harts in their iniquitie. And dooth not thys newe worlde the like? Pes verilie.

¶ Alas

The guiltinesse of Adam hath polluted our consciences, and the taste of the forbidden apple sticketh still in our mouthes.

All feare of God is banished from our memories.

Noah could not reclaim the old worlde from their sinnes.

A Sommon to repentance

Sodome & Gomoza destroyed.

A thousande thousand of our Citties excell them in sinne, and except we repent we also shall perish.

The Jewes lusted after quailles, & the Gentiles were wearie of Manna.

Was the olde world utterly destroyed for the continuance of their euills? and shall not this newe world perish think we, that surmounts the old world in all abomination and vncleannesse? Yes verily. Could the preaching of Lot rouse vp the Sodomites, and the Gomozians from their detestable filthines? No, no more will our great Citties & Townes be conuerted by y Patriarks, the Prophets, Iesus Christ himselfe, nor his Apostles. Were the five Citties destroyed from heauen with fire and brimstone for the contempt of Gods great graces? a thousand thousand of our Citties that abound in all kind of euill shall likewise perish and be destroyed vnlesse wee repent. God therefore whilst wee haue time giue vs grace to conuert & amend, for the day of our visitation is at hande, and not farre off. Were the Jewes the peculiar and chosen people of God? yea verilie. Did they rebell and murmur in the wilderness against him, and doe not the Gentiles the like? had the Jewes a longing after Quailles? Were they wearie of Manna, and do not the Gentiles greedily hunger after Pharaos flesh.

giuen vnto Christians. &c.

fleshpots: **W**ould they not wearie of the veritie, and begin not the Gentiles to loathe the everlasting Manna of the Gospel: Had the Jewes theyr desire? Let the Gentiles take heede by them, that God giue them not ouer to followe their owne affections: Did not manie thousandes of them perishe whilst the meate was in their mouthes? And shal not hee in his iustice destroy & consume vs that long after leasings, and are wearie of the truth? **W**hat y remembrance of these things could take deepe roote in our harts. **W**hat these examples and spectacles of Gods iustice, might suffice to terrifie our guiltie consciences, and inforce vs to cry out and weepe bitterly with the Prophet Dauid, for our manifold sinnes committed against the Lord our God. **I** would to God that with Lot wee would goe forwarde in godlie zeale, perfect puritie, and singlenesse of hart, but it will not be. **W**e are wilfull lookers backe with his wife to beaustlie Sodome. **I** would to God that with Lot we would faithfully credit and beleue, that the Almighty hath spoken, and is fully determined in his exceeding iustice

The Jewes
were destroyed
whilst y meate
was in theyr
mouthes, and
God in his iu-
stice wil destroy
the Gentiles
that hunger af-
ter leasings.

The examples
are of no force
to terrifie our
guiltie consci-
ces.

We wil not goe
forwarde with
Lot in godlie
zeale.

We are lookers
back with Lots
wife to beaustlie
Sodome.

to

A Sommon to repentance

With Lots wife
we were incre-
dulous but in
distrusting God
we bitterly de-
ceiue our selues.

Infidelitie a
most dangerous
sine.

Pharao King
of Egypt incre-
dulous, & wold
not listen to the
Prophet Mo-
ses, signes nor
tokens, nor yet
greenous
plagues could
inforce him to
let goe the
Lords people.

to bring to passe: but with Lots wife
wee are incredulous, wee are become
turn-backes, & begin to dwell in distrust
with her, thinking that the Maiestie of
our God is insufficient, to bring to effect
that thing which prouidently hee hath
decreed to bring to passe. But with Lots
wife wee do altogether deceiue our sel-
ues, for heauen and earth shall perrish,
but the worde of the Lorde shall endure
for euer. Alas, there is no one thyng
more abhominable vnder the Heauens,
than is the intertainement of infidelitie
and vnbeleefe. For where this mon-
strous euill is resident, there is no hope
of saluation, no feare of God aby-
ding, nor no kinde of goodnesse to be
expected, for Infidelles and vnbele-
uers the Lord God will iudge.
Thys infidelitie flourished in the hart
of proude Pharao, who regarded not
the sayings of the Prophet Moses, but
hardened his hart in such condition and
estate, that neyther the Messenger of
God, nor signes and tokens were of him
esteemed or regarded. And albeit God
sent diuers and sundrye plagues among
the Egyptians to make his power to bee
knowne,

giuen vnto Christians. &c.

knowne, yet would not Pharao let goe the Lordes people, such and so great was the infidelitie and increasing contempt of malicious Pharao. But **G D D** the Lord of Hostes, hearde the gronings of his peculiar people, that were by the cruell Egyptians diuerslie afflicted, and with a mightie and outstretched hande hee deliuered them from the handes of theyr enemies, and ledde them safelie thzough the Redde Seas, wherein Pharao and hys host perrished. Loe heere, an especiall token of Gods fauor shewen to hys people, whom in mercie hee graciouslye pserueth from daunger. And an exceeding note woorthie to be considered of hys diuine iustice, wherein to the comfort of the faythfull, hee in the fulnesse of hys dyspleasure confoundeth theyr enemies. Thys infidelitie, for all the good that the Lord **G D D** had doone for his people Israell, crept into theyr verie intrales, and thzough he possessed the hartes of them, so that they became wylfull contemners of his statutes, truce-breakers of hys gracious couenants, forsakers of his Lawes, and followers of theyr owne imagina

Yet the Lord heard their gronings, deliuered them thzough the redde Sea, where Pharao and hys host were drowned.

Infidelitie flourished in the peculiar people of **G D D**, in that they contemned his statutes, and made them a golden Calse, which they worshipped in Horeb.

A Sommon to repentance

**Infidelitie in-
creased mighti-
ly in Jezabell,
but her rewarde
was shame and
confusion.**

**Achalia peri-
shed in her in-
fidelitie.**

**Dauids distrust
in numbring
his people.**

**Nabuchadne-
zar through in-
fidelitie sette vp
a golden Image**

imaginations: for they set vp a golden Calfe in Horeb, and worshipped þe same as God. This infidelitie made blood-thirstie Iezabel to fauour and conceiue no small delight in the blasphemous Priestes of Baall, and to persecute, afflict, and put to the edge of the sword the Lords Prophets, and those that feared the Lord: but God in his iustice rewarded her, she was throwne from the top of an high Towre, brake her necke, and the dogs did cate her flesh, & lapped vp her blood, according to the saying of the Prophet. Thus we see that mighty is the Lord our God, and his iudgments are true. This infidelitie made Achalia becom a worshipper of strange gods, and to renounce the liuing God of Israel, but her end was shame and confusion. This infidelitie made Dauid to distrust in the Lord, & to assie him on hys owne strength, in that he numbred hys people, but the plague of pestilence toke away threescore and tenne thousande of them in thre daies. This infidelitie made Nabuchadnezer to erect and sette vp a golden Image, to be worshipped as God himself of his people: but Sidrack, Misael,

giuen vnto Christians. &c.

Misael, and Abednego would not consent to fall from the Lord God of hostes, neither would they giue the glorie of the Lord their God to a filthy Idoll. Nabuchadnezer herewith not a little displeased, cast them into a fierie furnace, but the Lord preserved them to theyr comfort, and the confusion of their enemies. This infidelitie made proude Antiochus to enter into an horrible contempt of God and his Lawe, whose people hee ceased not to bere and afflict daie and night, but hee escaped not skot free, the Lord God had a care for his Church, preserved his people the fold of his inheritance, and sent his Angell to correct this Tyrant, as hee was ryding in his Chariot, and that in such sorte, that the wormes fell forth of his flesh he being aliue. And was this all? No, the filthy stinch of his infectiō was such, and so loathsome and vnseuerie in the nostrils of his owne seruants, that they were vnable to abide his presence. A notable example of Gods iust iudgements. This infidelitie made bloodthirstie Nero, cruell Domitian, monstrous Heliogabalus, and tyrannous Tragyan,

Antiochus contempt and infidelitie.

Antiochus plague and overthrowe.

Infidelitie in blood-thirstie and mischieuous tyrants punished.

A Sommon to repentance
 to persecute the Lorde Iesus Chyrist in
 his members, to kyll his Apostles, to
 contemne the trueth of his most blessed
 Gospell, to fall downe and woꝛshyppe
 strangs and vnknowne Gods, and to
 glozie and delight in their owne wicked-
 nesses and filthie abominations, but
 theyꝛ ende was shame and vtter confu-
 sion. And I feare mee that this mon-
 strous sinne is not a little fauoured of
 vs, that profess the glorious name of
 our Lorde and Sauour Iesus Chyriste,
 for who seeth not that wee for the most
 parte of vs, are not great braggers of
 the Gospell of our saluation? but wher
 are the frutes that hee expecteth and
 requireth at our handes? Is it suffici-
 ent for vs (thinke we) to talke of Chyrist
 with our carnall and fleshy lippes, and
 to denye him in our deedes? What
 greater offence can there be committed
 or done against the eternall Maieste
 of G D D? Is it not a grosse kinde of
 infidelitie thinke wee, that possesseth
 our cankered consciences, that we not
 onelie hate to be reformed, but heere-
 withall also, we scoꝛne to walke in the
 waies that the Lorde our G D D hath
 appoin-

**Infidelitie lur-
 king among
 counterfet chri-
 stians.**

**To talke of
 Chyrist wꝛth
 our carnall lippes
 and to denye him
 in our deedes, is
 a thing most
 dangerous.**

**A grosse kind of
 infidelitie.**

giuen vnto Christians. &c.

appointed vnto vs, and yet wee will be counted Christians by name, but Infidels in our actions. To talk of Christ beeing carnallie affected and not heauenlie minded, it is a thing of all other most dangerous, to acknowledge him to be the onelie Sonne of **G D D** in our wordes, and not to credite hys testimonies, is a thing most deuillishe, and sathanicall, for the aduersary did the like in the deserts, when he tempted the Lorde of life, that Iohn baptized in Jordan, and then if wee be saythlesse, as I feare mee the greatest number of vs are, that remaine in this our last time of calling, what differ we from sathan, that vnrighteous prince of darknes. And is this the way do wee coniecture with our selues to please God, when in not regarding the price of our redemption, accomplished by **G D D** eternal decree, freely by and through the working of hys undeserued grace in the spotlesse and immaculate Lambe? No, wee vsurpe the name of Christ in thys doing, wee deceiue our selues, we tread the blood of him that hath redeemed vs vnder our feete, and

Usurping Christians that profane the name of Christ, agree with sathan for he as they doe, confessed Christ to be the sonne of **G D D**.

In abusing our redeemer, wee tread his blessed blood vnder our feete, and therewithal we heap vp to our selues vengeance in the day of wrath.

A Sommon to repentance

to conclude, we aggreuate and heape vp
vnto our selues the heauie and intol-
erable curse and indignation of the Al-
mightie, and therewithall vnlesse wee
conuert from the high way of our abho-
minable wickednesses, the destruction
of our bodies and soules cuerlastinglie.
But who is he that will enter into hys
owne conscience, and examine himselfe,
whether he bee gilty of þy causes or not?
or who is he that finding his conscience
wounded with the deadlie darte of hys
owne transgression, and overladen with
sinne, will learne to acknowledge his
owne wickednesses, to humble himselfe
with Dauid, befoze the thzone of Gods
mercies, and to say, Lorde haue mercie
vpon me, and according to the multitude
of thy manifolde mercies blotte out all
mine iniquities out of thy ptesence, be-
rilie in this age, there is scwce or none
that indeuour to bzing fwrth the fruits
of repentance, for the confidence that
we haue in our selues, the great distrust
that wee haue in God, in neglecting his
commaundements, the loue that wee
haue to this transitozy worlde, the len-
der care we haue to Christ and his Gos-
pell,

Consciencess
wounded with
sinne, couet not
comfozt from
Christ.

Dauids repen-
taunce.

The confidence
that we haue in
our selues is a
distrust in God.

giuen vnto Christians. &c.

pell, the dangerous delight we conceiue
in our owne force, and contrarie, the vt-
ter forgetting of Gods graces bestowed
vpon vs, to pzooue vs rather to bee the
children of darknes, then the Sonnes of
light: were it not an absurde thing for
vs to be called in this our last age, wher
in Christ is sincerelie preached to bee
crucified for our sinnes, the enemies of
Christ, and the freendes of Beliall: who
would not think hee had iniurie beeing
baptised, to be called sathan. But what
redemed whom Christ hath ransomed,
not with gold nor siluer, but wyth the
price of the hart blood of our redeemer,
will at all times ingraue or print in re-
membzance the painfull torments that
Christ hath suffered for the sinnes of the
whole woꝛlde? Nay rather who flyeth
not from the ensigne of his Captaine
Christ Iesus, and yeeldeth not himselte
a bondslaue to sinne, a seruant to sathan
and a pray to eternall damnation and
hell. If God haue commaunded vs to
serue, honoz and obey him, to dedicate
and offer vpppe our selues into his holie
handes, to depende wholie, onely & solie
vppon him, to put our whole trust and

An absurde
thing to vs, but
a most probable
and certaine
thing to be be-
rified of vs.

The ensigne of
Christ is forsa-
ken of cowardly
Christians who
rather yeeld to
sinne than they
couet to resist
sathan.

C.iii.

confi.

A Sommon to repentance

We rather de-
sire to please me
then to serue
the Lorde our
G D D.

Self loue made
vs too sturdie.

Private gaine
hath made vs to
cast Christ Je-
sus from our
memozies,

fidence in him, and to continue his wor-
shippe in feare and reuerence? Why
doe wee scorn his commaundements?
Why yelde we not our selues willing-
lie to obedience? Why are wee become
men pleasers? O why goe wee about
of a sette purpose to displease our Crea-
tor, knowe wee not that we are in his
heauenlie handes, as the clay is in the
handes of the Potter, and wil wee be-
come vessels of dishonour, in dishonou-
ring him, that of duetie we are bounde
to obey? Are our harts so hardened, that
we thinke him sufficient to punish vs,
that without ceasing prouoke him to
displeasure? or are we become so farre
past feare, that wee wil not stande in
awe of his iudgements? Hath Ladies
selfe-loue made vs so wilfullie affected,
that we wil stand thus sturdily against
the Lorde and hys annointed, or hath
the inordinate desire of our priuat gain
in this world of wretchednes, so deepe-
lie possessed our harts, that we vtterlie
cast Christ Iesus our high and mightie
Lorde treasurer, and the vnspeakeable
treasures of his glorious kingdom from
our memoizies, alas if wee will cocker
our

giuen vnto Christians. &c.

our selues in our vncleanenesse, heape
vppe sinne vpon sinne, glozy in our vn-
cleannesse, and geue our consents to
worke euill in the sight of the Lorde
our G D D. We are not members of

To cocker our
selues in our
owne conceits,
is a thing of all
things most
miserable.

Chyiste, Sonnes of adoption and grace,
but Childzen of the deuill forlorne and
cast away bastardes. If wee wyll be-
come wylfull & vnrulie wantons, strag-
ling Goates, refusing the good sheepe-
hearde, and cleaue vnto the hired ser-
uant, shall not sathan the wilie Wolfe
deuoure vs bothe in bodie and soule:
If wee will liue careleslie, list vppe
our selues against the L D R D, stande
stiffe in our owne securities, and growe
in the contempt of G D D & eternall
iustice, shall not hee in hys heauie dys-
pleasure, with the heauie Axe of hys
vengeaunce, cut vs downe in our sins,
and then after this tempozall and bodi-
lie death, shall not the seconde death of
both bodie and soule, which shall endure
for euer, bere and torment vs in the
dungeon of hell. ¶ that wee woulde re-
cord and cal these things to our remem-
braunces: ¶ that we would ponder in
our owne consciences, howe heauie and
daun-

To liue secretly
in the contempt
of Gods iustice,
heapeth vp ven-
geance against
the day of deso-
lation.

A Sommon to repentance

It is a perri-
lous thing to
fall into the iudg-
ments of God.

As God is
mercifull to
those that doe
belcene, so is hee
most terrible to
the vnbelce-
uers.

Occasions
whilst we haue
time to moue
our hearts to
turne to
God.

dangerous a thing it is to fall into the
iudgments of the Lord our God. **O**
that we would dilligently consider with
our selues that as God is mercifull, lo-
uing and amiable to those that loue him
and keepe his commaundements, so is
he iust, terrible, and displeasing to those
that continue their wickednesses. The
figge tree that was barren was accur-
sed, and thinke wee that are fruitlesse to
be blessed? Can not the good seed of the
Gospell sowne in the stonie groundes of
our flintie hartes take no roote at all in
vs, shall the filthy furrows of our can-
kred consciences, in sted of good and per-
fect graine, bring forth vnseruice dar-
nell? When the Lord of the haruest
cometh for perfect wheat, will wee ren-
der him chaffe? alacke then most mise-
rable is our condition and estate, for hee
then that hath his fanne in his hand, wil
purge his floure, gather his wheate in-
to the glorious garner of his grace, but
the chaffe hee will burne with an vn-
quenchable fire. These things might
forewarne vs in time, while wee
haue time, to turne to the Lord our
God, and to bring forth the fruites of
repentance.

giuen vnto Christians. &c
repentaunce. But we generally for the
most part, here and euery where rather
like beaſtly Epicures, then godly affec-
ted Chyiſtians, wallowe in the myſtie
ſoyle of our vncleannes and putrefacti-
on, expecting nothing ſo much as we doe
our ſale, wherein we ſhewe our ſelues
to be moze laſie loyterers, then louelie
labourers in the Lords vineyard, for let
vs euen from the higheſt to the loweſt,
from the eldeſt to the yongest, from the
wiſeſt to the ſondeſt, and from the lear-
nedſt to the vnſkilfulleſt, beholde our
ſelues in our owne imperfections, in our
owne impurities, and in our filthy acti-
ons, and wee ſhall ſee that wee are not
onely incloſed in the ſnares of hell, fet-
tered with the chaines of damnation,
and caſt away from Gods ſauor, but al-
ſo therewithall, wee haue iuſtly deſer-
ued the heauie ſentence of condemnati-
on, and that not for a day or a yeere, but
euerlaſtingly. To ſpeake of our abuſe
ons, to touch the canker of our corrup-
tions, to vncouer the ugly blcers of our
vncleannes, to ſet abroad the monſtrous
ſores of our finnes, and to rip vppe the
blanes and botches of our iniquities, I
ſhould

Wee are laſie
loyterers & not
carefull labou-
rers in the Lords
vineyard.

Truth may be
blamed and not
ſhamed.

A Sommon to repentance

It is better to
please God thā
man.

Note thys
diligentlie.

The seruice of
Christ is giuen
ouer for the ser-
uice of filthy
Manimon.

shoulde rather displease then content:
offende than delight, and heape vpp
vnto mee for good wyl deserved, an vn-
deserved hatred. But may this abash
me: shoulde thys hinder mee, or daunt
mee in so good a quarrell to keepe si-
lence, or cause mee to hold my peace?
No, GOD forbidde, and Lorde let it
be farre off from mee, for if tempozall
minded men, that heare theyr Lordes
and Maisters ill spoken of and slau-
dered, abused and defamed, will stand
vpp and defende to the vttermost they
can, the cause and case of theyr superi-
ors. Howe much moze ought the Ser-
uants of Christ Iesus to stande vpp
and speake in his cause, whose worde is
contemned, whose name is prophaned,
and whose graces are ouer slenderlie
regarded. These causes considered,
it becometh euerie Christian to speak
in the defence of so good a Captaine, as
hath doone all the good that may bee ac-
complished and brought to effecte, for
our vtilities. But are not these thinges
quite caste awaie from our memoizies?
What are they that haue not gyuen o-
uer the seruice of Christ, and are not
be,

giuen vnto Christians. &c.

become the seruitors of Mammon?
Where is not couetousnesse harboured? What one is he though he haue neuer so much, that liueth contentedlie and thinketh himselfe satisfied? verily fewe or none, for the loue of golde hath so much blinded our eyes, that wee cannot finde the way to Christ Iesus. The immoderate desire, the insatiable lust, and the vnsanchable and greedy appetite that wee haue to gape after worldly rule, Lordlie dignities and promotions, carrieth vs away with violence from the seruice of God, to the sink of perdition. This filthie auarice the canker of all corruption, causeth vs to fall away from God, to distrust in God, and to put trust and confidence oftentimes in worldly riches, which shall waste and weare away, as the Mothe fretteth and consumeth a garment. But where soeuer this greedie moyling desire of golde, and this filthie longing after our priuat gaine and commoditie is esteemed, there the feare of God is not regarded, compassion is closed vppe in prison, neighborlie loue is banished, hatred flourisheth, oppression ruleth, arrogancie

A Sommon to repentance

gancie is aduanced, and in fine, to conclude, all grace & goodnes is troden vnder foote: And yet for all this, the greediest cormorant that is will be a Christian: the vilest extortioner will brag of the Gospel: and the most monstrous usurer y^e liueth wil acknowledge Christ to bee the sonne of God, but al in vaine, for to call Christ Lord, Lord, sufficeth not, neither yet appertaineth that kingdom that Christ hath purchased wth his heart blood, to such proude prating Pharisees, but that celestiall place of ioy and glorie belongeth to those that doe the will of GOD, and truelie indenuour through the woo^rking of hys grace to walk in integritie and newnesse of life.

Strange disguisings maketh vs proude persons and the children of Lucifer.

Abhominable abuses practised and suffered at this day in England vnpunished.

The strange disguisings that at this daie wee put in practise approueth our selues to be the children of Lucifer, the babes of Belial, and y^e very fire-brands of hell. New fashions are fauoured: the Italian cut is sette by: Beautie must haue a peccocks taylor to keepe her from the sunne burning: men are become effeminate, manhood is not thought vpon: the lance & the shilde is nothing esteemed: carpet knights must lull the
in

giuen vnto Christians. &c.

in their Ladies laps. A lothsome world
wherin iniquitie aboundeth: A world
lings that wallowe in all kinds of wic-
kednes, fashioning most deuillishlie such
ornaments as rather make you vnrea-
sonable monsters, then reasonable men,
such roisting & reuelling in your frenche
ruffes, such bumbasting of dublets, that
make your bellies like bumbardes. I
thinke was neuer seene, such curious
painting of crabtree faces, such tauerne
bushes woꝛne in womens heades, was
neuer befoze this frequented. such de-
ceit, such falschoode, such bziberie, such
polling and pilling, such swearing and
tearing of God foꝛ trifles, such leasmon-
gers, such inhanſing of rentes, such op-
preſſion, and extoꝛtion, such whoꝛdome
and bzinkennes, such wilful periurie
and false witnesſe bearing, such detrac-
ting, backbiting and ſlaundering, as re-
maineth among Chꝛiſtians, I coniec-
ture, nay I am rather fully perſwaded,
was neuer put in practiſe among þe
ry Infidels and Pagans, that neuer had
any knowledge of God and Chꝛiſt, but
it ſhall bee eaſier foꝛ them then foꝛ vs,
in the day of our reſurrection. At what
time

The mainte-
nance of ſin, is
the decay of
vertue, the like
ſin neuer practi-
ſed amongſt pa-
gans as are put
in bꝛe by brag-
ging chꝛiſtians.

Repentaunce is
not regarded,
neither can the
terroz of Gods
iustice drue vs
to the amende-
ment of our
liues.

A Sommon to repentance
time the Lorde shall come with power
and glozy to iudge the quick and deade.
But such is the corruption of our weak
natures, that the remembraunces of
these thinges cannot take any roote in
our harts. Repentance is deferred from
day to day, neyther can the terroure of
Gods iustice drue vs to amendement
of our liues, nor his manifold mercies
cause vs to humble our selus befoze the
Lorde. Signes & tokens given vs from
heaven, to put vs in minde of Gods in-
dignation, are taken but for trifles, pro-
digious monsters brought forth contra-
rie to nature in the course of concepi-
on cannot moue or awaken vs from our
wickednesses, neyther thinke wee that
Heauens when they threaten vs for
sinne, doe p[re]sage our ruine or destruc-
tion. And in these poynts tell me howe
much doe the vaine-glorious Gentiles
differ from the unbelieuing Iewes.
God be mercifull vnto vs, and spare vs
vs from those plagues y^e we haue most
iustlie deserved, giue vs grace to con-
uert, and turne vs wholie from the per-
rillous pathes of peruerse impietie, that
wee may be saued from vengeance in
the

giuen vnto Christians. &c.

the day of wrath. But there be diuers
lets to withhold vs fro hartie repentance,
the deuil, the world, & the flesh, are our
enemies, the loue of concupiscence, the
vaine allurements of worldly delectati-
on, and p^rordinate hunting after world-
lie treasure, are dangerous impediments
to keepe vs from hartie conuersion, and
sorrowfull sobs, for the exercise of wic-
kednes, the loathsomnes of the Gospell
of grace, the grosse and carnall fulnes of
our corrupted humors, that cannot be
purged from the filthines of the old A-
dam, nor yet learne to digest the verity
but onely by the invocation of Gods sa-
cred & holy name, and the diuine work-
ing of his singuler mercy and grace, are
most grieuous stops to keep vs from re-
pentance. And as a liuely faith through
the fauor of Christ is the ground of con-
trition, so as neither this faith grounded
on Christ his bloody death and passion,
nor this cōpunction or hartie sorrow can
haue any place in the children of unbe-
leeve, which harden their harts in all
mischeefe and wickednes, no moze can
neither of these excellling vertues haue
their being in our carnal & contemptuous
gol

*Impediments
that let & with-
holde vs from
hartie repen-
taunce.*

*A fruitfull faith
hath no being
in the children
of unbeleeve.*

A Sommon to repentance

Repentaunce
cometh not of
our selues, but
by grace & fayth
in Christ Je-
sus.

Repentaunce
profitable to
Dauid, but dis-
commodious to
Saul, because
he wanted faith.

gospellers, which rather make a scorn of
Christ Jesus, then honour him in theyr
hart. But this inuincible faith grow-
ded on the touchstone of truth, and thys
vnfeyned repentance, throught þ which
by grace in Christ Jesus, the old man is
dead and buried from sin, and thys con-
trition and hartie sorrow wherewithal
our consciences are touched, not for de-
serts, but freely by Gods inestimable
loue and kindnes, cometh not of our
selues, but proceedeth towards vs, from
the ffather of light, and these his singu-
lar graces are pertinent, and belonging
to the chyldren of beleefe, that are truly
regenerate, begotten and bozne againe
to God the ffather, not by water, but
in the pzeious death and bloodshedding
of the innocent Lambe Christe Jesus.
Thys faith, and this repentaunce, was
profitable to the Prophet Dauid, when
hee felt in himselfe the sorrowes of hys
hart, and confessed himselfe to haue gre-
uouslie displeased the Maiestie of the
Lord God, saying, I will acknowledge
mine vnrightheousnes against my selfe,
O Lord, and thou forgavest the vngod-
lines of my sins, and as his submission
was

giuen vnto Christians. Sec.

was found acceptable in the sight of the
Lorde God, so Saule wanting a lively
faith and impenitent, what coulde his
contrition auaille or profit him? Thus
faith was so settled in the Apostle Pe-
ter, that when hee had denied his Lorde
and Maister, Christ Iesus looking back
vpon him, the sillie Cocke became a
preacher vnto him, and therevpon cal-
ling vnto his remembrance the wordes
of his louing Lord, he went forth of the
doores and wept bitterlie for his tres-
passe, thus his repentance obtained
mercy at the handes of GOD, and
found saueur because that hee grounded
on faith. Contrariwise this repentance
nothing at all auailed Iudas, and why?
because he was faithles. Thus as Pe-
ter purchased remission by faith & ear-
nest repentance, so Iudas drowned in
infidelitie, sathan possessing him, most
desperatlie hanged himselfe, & did heape
vnto himselfe the vtter condemnation
of body & soule, and I feare mee, that in
this our last age we haue a greater num-
ber of desperat Iudas, then faithful re-
pentant Peters, God turne our hartes,
and giue vs his holy spirit, by the power

Repentance
available to
Peter, but no-
thing beneficiall
to Iudas for
want of faith,
for as Christ
had Peter in
cure for his
hartie sorrow,
so sathan had
Iudas in pos-
session for lacke
of beleefe.

More desperate
Iudas in this
last age, the pe-
nitent Peters.

D.

wher

A Sommon to repentance

The condicion
of worldly
christians dif-
fer from Christ.

Difference in
seeking after
Christ. The
three wise men
sought Christ
to worship him,
Herode to de-
stroy him.

Nicodemus
sought Christ
by night to
learne of him,
the Scribes
and Pharisees
to tempt him.

whereof sinne shall cease in vs, and wee
shall liue to Christ Iesus. But if wee
will with an vpight and single eye be-
holde the manners of wicked world-
lings, we shall finde them so farre disso-
nant from Christ, as light is fro dark-
nes, and yet most shamelesly hee that is
most wicked, and hee whose actions are
most detested in the sight of the Lord
God, will not sticke to say, they are fol-
lowers of Christ, and it may be so, that
they bothe followe and seeke after him,
but how? not with the three wise men,
to serue and worshippinge him in spirite
and truth, but with bloodythirstie Herod
to kill and crucifie him afreshe in his
members. They minde not with Nico-
demus to seeke the Lord Christ by day,
nor yet by night, to learne of him as his
disciples, that which may benefit them
to euerlasting life, but they seeke & fol-
low after him with the subtile Scribes,
the proude Pharisees, and the deceitfull
Saduces, to intrap him in his talk, and
to tempt him with a penny, but they
are sent away, not without aunswere,
for Caesar must haue that which to him
belongeth, & God must haue his glorie.
These

giuen vnto Christians. &c.

These vsurpers of Christ his most holy name, these wicked and impudent creatures come not to y^e Lamb of G^o D, with the beleenuing Centurion, neyther will they repose such trust & confidence in Christ as hee did for the recouerie of his Daughters health, no they will not come to him, that like a good and louing Physician would cure their sicke soules, purifie their putrified harts, and cleanse them from all the soares of sinne, and yet with y^e Lawier that came to Christ to knowe the way to life, they can brag they haue kept the commandements, and al necessary things for they^r saluation, but with the Lawier, they goe away ashamed, for these iustifying fellows of themselves keepe backe wth the Lawier, neither wil they consent to sell all that they haue, and giue it to the poore, no they wil not followe Christ in anie such order. Judas was a follower of Christ, Judas gaue Christ a dissembling kisse, but we haue many Judases, but the faith of Zacheus is forgotten of these counterfeits, they will not see Christe in spirite and truet^h, but after their own affections, this is the manner

The Centurion sought Christ by faith, for the health of hys daughter, but wee will not seeke him for the safegard of our soules, y^e would haue vs to come vnto him.

Judas was a follower of Christ, but Zacheus followed him by faith, but Judas to betray him.

The faithfull
members of the
Church mili-
tant seek Christ
by faith, & they
find him to the
comfort of their
consciencs.

A Sommon to repentance
of the malevolent, that think themselues
searchers after Christ, when they bee-
ing carnally affected, rather shew them-
selues blind at none daies, then to haue
or inioy their perfect sight, for they
grope as gracelesse, for him that they
cannot find. But contrary the litle fold,
the members of the Church militant,
the faire daughter of Sion, the perfect
spouse of Christ, and the faithfull louers
of the Gospell, they seeke for Christ spi-
ritually, and howe, by a fruitfull faith
and an earnest repentaunce, and they
finde him to the comfort of their consci-
ences, the ioy of theyr troubled hartes,
and to the exceeding comfort of theyr
soules, they see and find him, that bothe
is delighted to dwell with them, and in
them, and they in him, haue their being,
so that by his speciall grace and sanour
they are purified in the bloode of the
Lambe, from all the spots of their sins,
and y deformed wincles of their wic-
kednesses, this is the meane of godlie
Christians that seeke and searche for
Christ, by an immouable faith, and har-
tie sorrow for their sinnes, and they are
certaine to finde him, and why? because
he

giuen vnto Christians. &c.

he hath promised, that whensoever two or three bee assembled and gathered together in his name, hee will be in the midst of them, and this is the hope of the faithful, this is the greatest ioy that belongeth to the children of beleefe, thys is the comfort of each & euerie constant Christian, and yet they cannot stande of themselves, but when they fall into the laspe of sinne, they confesse their iniquities, and forthwith they beeing touched with the finger of Gods grace, they like prodigall sons that haue wandzed from the shepfold of the true and verie Emanuel, crie out and return to their father againe, for want of whose fauour, they being readie to pine, were glad wylh the swine that wallowe in the stinking sinckes of sinne, to eate the corrupt cods of their uncleannes, but beeing as they were vnder the curse of the Lawe, subuerted by Gods eternall iustice, to eternall death and damnation, they feeling the gnawing woyme of theyr own conscience to bere and torment them, and therewithal, all they beholding the horror of theyr wickednesses committed against the Lord theyr God, they seeke to

Christ is in the midst of them that are gathered together in his holy name,

The faithful do fall into the laspe of sin, they cannot stand of themselves, but like prodigal sonnes their conscience is touched with the finger of Gods grace, they mourne and weepe bitterly for theyr sinnes.

A Sommon to repentance

The meane and
way that the
godly and faith
full repentant
use to come vn-
to Christ,

ridde of this hellish flamerie, they coult
to shake off this heauie and intollerable
burthen of their iniquities, and to bee
released from the bondage of hell, the
king of the seconde death, the ceaselesse
torments of that euermolting fyre flame,
wherein the godlesse shall bee punished
and tormented euermoltingly. But how,
or by what meanes? They trust not to
their own strengthes. They put no con-
fidence in man. They stand not sturdie
in their own conceits, neither yet build
they on their own deserts, no they stand
not to reason with the Lorde, as though
they would iustifie themselves, but they
feeling the miserie of their languishing
soules, they flie vnto y^e Lorde by a lively
faith, they are ashamed of themselves,
they are hartlie sorrie for their sinnes,
they weepe & cry out bitterlie for theyr
iniquities, saying: O father we are not
woorthie to be called thy chyldezen, for wee
haue sinned against thee our Creator,
we haue rebelled against our mercifull
redæmer, we haue not given our selues
to be directed by the heauenly comfo-
ter by whom we are sanctified, and ther-
fore vnwoorthie to be called thy sonnes.
This

giuen vnto Christians. &c.

This humble submission of theirs, this hartie sorrowe of theirs, is not onely accepted, but the Lord himselfe appeasing his furie with the outstretched armes of his compassion and pittie, receiveth them to his fauour, & giueth vnto them the satte Kidde Christ Iesus, on whom by faith they feede, and haue theyr fyll, to their exceeding ioyes, and to the salvation of their Soules. This is the difference betweene the faithfull and the unbeleeuing. This is an especiall token how and in what kind the Children of light are, and may at all times easily be discerned from the children of darknes. This is an especiall note for vs to consider howe, and in what manner the Church militant may easily be discerned from the Church malignant. For as the members of the true church of Christ, continuallie trauel vnder the crosse, and are at warfare, & theyr fight is endles against sinne, death, the flesh, this wicked worlde, sathan, and all the powers of hell. So this malignant church, this sinagogue of the deuil, this proude painted strumpet of Babylon, flourisheth in al wickednes, glozieth in all

Their humble submission is accepted, and they are receiued to Gods fauour and grace.

An especiall note betweene the children of light, and the children of darknesse.

Markes to knowe a church militant, the true spouse of Christ, from the church malignant, the proude sinagogue of sathan.

A Sommon to repentance

It hath been an
old saying, and
long vsed that
whereas Christ
hath had hys
Church, the de-
uil hath had his
chappell, but it
may nowe be
said in this age,
that whereas
Christ hath hys
chappell, the de-
uil hath his
Church,

The malignant
Church sette it
selfe against
God and hys
Saints: they
that are the
members of
this Church

all vncleannes, loueth this world, pear-
cheth for promotion, and princelie dig-
nitie, and that most ambitiously, pam-
pereth it selfe in fleshlie and filthy lust;
most shameleslie, soyleth it selfe in all
notorious sinnes and euils most abho-
minably, and to conclude, Lucifer the
prince of pride, is the ringleader of this
mischieuous Church. Contrary the
militent Church hath learned of her lo-
uing sponse Christ Iesus, to be humble,
lowlie, meeke, gentle, patient, readie to
suffer affliction, willing to fight vnder
the banner of her head, and to continue
constant in time of theyr triall. The
children of this Church are not asha-
med of the trueth of the Gospell. The
children of this Church are ready at all
times to giue a reckoning of their faith
before Princes. The children of this
Church are ready to suffer imprisonment
reuiling, persecution, and willingly they
agree to giue their liues for the testi-
monie of Christ. Contrarie the Church
malignant, most arrogantly listeth it
selfe vpp against the Lord, against hys
annointed, and the true professours of
his blessed name, they resist the Lordes
armie

giuen vnto Christians. &c

armie of his Saints, they in their kinde seeke to destroy
as the gracelesse members of the verie the Lords vine-
deuill himselfe, doe all, and that with the Lords vine-
one consent, toile without ceasing to de- the Lords vine-
stroy the Lords vineyard, to batter their cause a-
downe the walles of Sion, and to ouer- gainst the vn-
throwe the pillars of the Lords house, godly.
but he most graciously beeing the foun-
der and builder of his Church, vphol-
deth the same, maintaineth his cause
against the vngodly, and breaketh the
iawne bones of the malicious a sunder.
Thus dealeth the Lord our God wyth
his people, and yet sundry & oftentimes
hee suffereth the Moorse to trusse the
tender Lambes of his folde, but y^e bloode
of the Martirs that are persecuted for
the truth of the Gospell, is the seede of
his Church, which bringeth forth such
increase, that all the Tyrants of the
worlde shall neuer be able, practise, doe
they what violence they can, to roote
vppe, deface, or irradicate his Church.
That same God that spake vnto Saule
when hee had receiued letters of y^e high
Priests, to persecute his saints at Da-
masco, speaketh vnto them that make
haucke of the sold of his inheritance,
and

The blood of
the Martirs
that are slaine
for the lone and
truth of Christ
Jesus, is the
seede of the
Church.

A Sommon to repentance

and sheweth the that it shalbe as harde
for them as it was for Saule to kicke a-
gainst the prick. It is all in vaine ther-
fore for mostall men of what condition
soener they bee to stande by against the
Lord of all power, the God of all wple-

As the pot can
not controle the
potter, no more
can man that is
but a clod of
clay, resist the
maiesty of God.

Sathan prick-
eth forth by
Ministers to al
mischiefe, to bee
persecute & af-
flict the godly.

The more that
we are reviled
and slandered,
for the testimo-
nie of chryst, the
better are wee
regarded and es-
teemed of him.

dom, and as the pot cannot controle noz
check the potter, no more can man y^e is
but a clod of clay, and the handy worke
of his creator resist, noz withstande that
the lord of hosts hath purposed to bring
to effect. Yet where sathan is the ring-
leader of his disordered rout, & shameles
rable, hee in such sort pricketh them for-
ward, that they conceine no small filici-
tle and delight, to whet their tuskes, to
make sharp their teeth, to this very pur-
pose, that they may spoile & deuoure the
Lords sold, but he that is mightie, often
and sundry times confoundeth them in
the imaginations of their owne harts.
Let vs therefore in time of our tryall
continue constant, let vs in time of our
affliction, indeuour to beare the Crosse
with patience, for the sharper that in
this life our toziments are, o^r shall bee
for the testimonie of a good conscience,
the greater shall be our glozie in time
to

giuen vnto Christians. &c.

to come in the kingdome of Heauen.

The more that wee are reuiled, ill spoken of, and slandered, for our Lord and Paister Christ Iesus, the more better shall we be accepted and well welcomed, accounted of, blessed and receiued of Christ our Sauour, to his everlasting kingdome. If therefore we will be his Disciples, wee must learne of him to followe his steppes, to walke in holynesse and rightconnesse of life, to dedicate our selues wholie vnto his seruice, wee must like good and skillfull Schollers continue our studies in the Pursuerie of his eternall trueth, and craue of him that through the assistance of his holie and blessed spirit, wee may learne to vnderstand the blessed misteries contained in his holy Lawe, and to walke continually in his sight, as it becometh godlie and faithfull Sonnes, adopted by grace to life everlasting. But as I haue already saide befoze, so say I now again, the loue of the world so surmounteth in vs, that the loue we ought to beare vnto Christ is forgotten, the desire wee haue to sinne, and the continuance of our euils, maketh vs disdain

The Schollers of Christ must continue theys studies in the Pursuerie of his truth.

The desire we haue to sin maketh vs disdaind of God.

ned

A deuotion
from Anfull im-
petic, and the
fruits of all vn-
cleannes, by the
exercise wherof
wee prouoke
God to displea-
sure, and heape
vnto our
selues eternall
condemnation,
let vs therefore
from the highest
to the lowest
bring forth the
fruits of repen-
tance, and the
LORD our God
will be merciful
vnto vs, he will
heale our offen-
ces, and conti-
nue his graci-
ous counse-
nance vnto vs
his people, and
then at the last,
when we shall
giue an account
of our steward-
ships, wee shall
stand before him
in innocencie,
and be crowned
with glorie.

A Sommon to repentance
ned of GOD, and beloned of the de-
uill, whose service we continue, to the
great dishonouring of the Lamb Christ
Jesus, and to our vtter confusion euer-
lastinglie. Let the auaricious minded
man forget his filthy auarice, and learne
to bee contented with a meane: let the
proude man giue ouer his strang disgui-
sings: let auncient custome in appar-
relling our bodie, beate down our mas-
quing robes: let vs not bee proude in
conceits, but humble and meeke in all
our actions. Let the beastlie Epicure
that glozieth so much in excesse, forgette
to make his bellie his GOD. Let the
Usurer that eateth and deuoureth vpper
young Gentlemen, and poore Artificers
alike, learne with Zacheus, to make re-
stitution of their wzong gotten goods.
Let the whozemonger and adulterer,
learne to giue ouer his beastly whoze-
dome, and filthy abomination: let the
drunkarde that glozieth in his corrup-
tion, forget and giue ouer his vnreaso-
nable quaffing. Let the greedy Land-
lord indenor to forbear the practise of
pouling his poore tenant, & to conclude,
let vs all in generall, from the highest
to

giuen vnto Christians. &c.

to the lowest of vs, come befoze þe Loꝝd
our maker, with humble and contrite
harts. Let he weepe and waile, cry out
and mourn bitterly foꝝ our sinnes, and
then the Loꝝd our God in the fulnes of
his mercies, will heale our offences,
clense vs frō our sinnes, purge vs from
our iniquities, and washe vs from our
wickednesses in the blood of the Lamb,
yea the Loꝝd our God will become vnto
vs a strong shelter and a shielde against
all our enemies, yea hee will fight foꝝ
vs against all those that maliciouslie
seeke to assaile vs, he wil turne towards
vs his gracious countenance, continue
our peace, blesse our annointed Debora,
our virgin Rucene, the handmaide of
the Loꝝd, continue her highnes health
to our comforts, conuert oꝝ els vtterlie
confound the power of all her enemies,
foꝝraine and domestical, blesse our land,
spare vs from those plagues that wee
haue most righteously deserved, and at
the last, when it shall please him to call
vs to account and reckoning of our bai-
liweekes and stewardships befoze his
tribunall thꝛone, we shall stande befoze
him in innocencie and holines of lyfe,
and

A Sommon to repentance
and beare him pronounce to our endles
comferts this happie sentence. Come
you blessed of my Father, enter into the
kingdome prepared for you, from the
beginning of the world. To the which
most gracious G D D and louing Fa-
ther mercifully conduct vs, for thy son
Christ his sake. To whom with thee,
and the holie Ghost the Spirite of all
trueth, vnitie and con corde, three per-
sons, and one eternall and euerliuing
G D D, be rendred all laude, glozie,
honour, prayse, power and dominion
on for euer and euer.

Amen.

FINIS.



